

The Converted Catholic

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"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

ROMAN theologians teach that there is no salvation outside the Roman Catholic Church—"Nulla salus extra Ecclesiam" is an axiom with them. This is not true, and every one who reads the New Testament knows it is not true. Salvation is the gift of God, and every human being that wants this gift can have it "without money, and without price." The Apostle Paul says, "By grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

We hope our Roman Catholic friends will read that second chapter of the Epistle to the Ephesians and understand what the Apostle means. Let them think for themselves on the subject and they will learn that the "gift of God" is for them in the same measure that it was bestowed on the people of Ephesus. If the great Apostle could write a letter to the Roman Catholics in the United States to-day he would use the same language that he employed in addressing the Ephesians. There is no other way of salvation but by faith in Christ, who offered himself as the Sacrifice for all. By Him alone we have access unto the Father, and whosoever will may come. This is His own invitation. "Come unto Me . . . and ye shall find rest for your souls."

"I am the way, the truth, and the life; no man cometh unto the Father, but by Me."

"Whatsoever ye shall ask the Father in My name, He will give it you."

Working Out Salvation

The Christian religion may be defined, Union with God through Christ. The unity of Christians in faith and practice is derived from the baptism of the Holy Ghost—"In one Spirit are we all baptized into one body." The Church of Christ is composed of such Christians. "Ye are the body of Christ," says the Apostle Paul. Ask a Protestant who is a church member, faithful to all the duties of life—"Are you a Christian?" and the answer will simply be, "I am." Question him further:

"What makes you a Christian?" and the answer will be, "My faith in Christ."

"How do you know that you are a Christian?"

"The Bible tells me so, and my own experience confirms its truth."

The Christian believes, and his faith saves him from sin and saves for heaven. "Believe on the Lord Jesus Christ, and thou shalt be saved," says Paul. "Whosoever believeth that Jesus is the Christ is born of God," says John (1, v); and he further says, "He that believeth on the Son of God hath the witness in himself." Paul says, "God sent forth His Son to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father" (Gal. iv.). The Apostle also says: "As many as are led by the Spirit of God, they are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii). And John says of Christ, the Light of the world, "He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God, even to them that believe on His name" (John 1).

The Paulists' Misconception of the True Meaning of Paul's Words

The confusion of thought in the Paulist Fathers and others regarding this subject—"working out salvation"—arises from a misconception of the true meaning of the words of Paul in his

Epistle to the Philippians. The Apostle wrote this Epistle to the Church at Philippi—"to all the saints in Christ Jesus who are at Philippi"—when he had received tokens of their love for him in his prison at Rome. It was at Philippi that the conversion of the jailer took place. "What must I do to be saved?" said he to his prisoners, Paul and Silas. "Believe on the Lord Jesus Christ and thou shalt be saved," they answered. It was there also that Lydia was converted by Paul's preaching. The Church at Philippi had not many members, but they had received a full salvation through the Christ whom Paul preached to them; they were, as he said, "saints." They had not worked for their salvation. It was freely bestowed upon them as the gift of God, and they accepted it and used it as the most precious thing they could receive. Paul tells them to be united in love and in good works. "I thank my God upon every remembrance of you," he says, "always in every prayer of mine for you all making request with joy; being confident that He who hath begun a good work in you will perform it until the day of Jesus Christ [the coming of the Lord, 1 Cor.]. And this I pray, that your love may abound yet more in knowledge and in all judgment; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Then he exhorts them to loving kindness to each other, to be likeminded with Christ in the fellowship of the Spirit. "Let this mind be in you which was also in Christ Jesus, . . . Who humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Having given them good reason for humility by the example of Christ, and warning them against being puffed up by their own conceits, but to be of the same mind with Him, the Apostle then exhorts them in these words:

"Wherefore, my beloved, work out your own salvation in fear and trembling. For it is God who worketh in you both to will and to do of His good pleasure."

Thus the Philippian Christians—the jailer and his family and

Lydia and the other "saints" who were members of the church there—who had received salvation through faith in Christ, in the same way that Christians in other places—Corinth, Galatia, Ephesus, etc., had received it—were told to work out, to develop the precious gift. They were children of God and heirs of heaven—"joint-heirs with Christ," and they must show that God was working in them. What they had was His gift, and His love and power went with it—"He worketh in you." Therefore, in fear and trembling, active, alert for every opportunity, they must use the gift, like the man in the Gospel who had received five talents from his master and by his industry gained five more. The talents were a gift, and he used them, and was rewarded.

"By Grace Ye Are Saved, and That Not of Yourselves"

The Apostle Paul did not preach another Gospel to the Philip-pians than that he preached to the Corinthians, Romans and Ephesians. Writing to the latter he said: "By grace ye are saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is the same good news that Paul preached to all, a full and free salvation, without money and without price, purchased for us by the blood of Christ. We cannot earn it, we cannot merit it, nor do we deserve it by our works. We cannot pay for it or obtain it by our labor, whether our efforts be in the direction of long prayers, penances, confessions to priests or giving millions of money for cathedrals, colleges and asylums. We can have this gift only by contrite hearts and believing minds, and wherever man shall cry, God be merciful to me a sinner, for Jesus Christ's sake, the good God will bestow it. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii, 16-17). "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but

is passed from death unto life" (Luke v, 24). Of such were the Philippians, "the sons of God," as Paul calls them, "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Preaching the Gospel to their neighbors was evidently some of the good work those Philippians did after they had received the gift of God. They did not hold forth the word of life in order that they might be saved, but because they had been saved; they had received the gift, and they worked with untiring zeal and unbounded joy to share it with others, even when their labor brought them persecution and landed them in prison, as was the case with Paul. "If I be offered upon the sacrifice and service of your faith," said he, "I joy, and rejoice with you all. For the same cause also do ye rejoice with me." What a glorious prayer meeting those Philippian Christians had when Paul and Silas returned to the house of Lydia after being released from prison. The stripes they had received had left bloody marks which were not yet healed, but they rejoiced in the Lord at being counted worthy of such reward for their work of preaching Christ and Him crucified. Paul did not tell the Philippians at that meeting to work for their salvation, but to work out what they had received.

It would seem as if the Apostle had in mind such persons as those Roman priests who have named themselves after him, when he said in his Epistle to the Colossians that Christ had abolished ordinances such as priests used for their own glory, and of which in all ages they had been so tenacious. "You," he says, "being dead in your sins, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances, and took it out of the way, nailing it to His cross." He said the same to the Ephesians—"You hath He quickened who were dead in trespasses and sins"—"abolishing the law of commandments contained in ordinances." The priests of Rome, like the Hebrew priests, command the people to observe their ordinances, to work for their salvation by obedience to them, and by receiving their sacraments. And the people, not knowing better, seek to work their way to the cross, not heeding the invitation of Christ to come to Him, to take up His cross, and

then work from the cross. "Come unto Me all ye that labor, and I will give you rest." We come to Christ, accept Him as our Saviour and are God's workmanship, created in Christ Jesus unto good works.

JAMES A. O'CONNOR.

Some Newspapers and the New Cardinals

If the people of "the Catholic countries," who know the Roman Church so much better than Americans do, take recent files of some of our papers at their face value with regard to the transformation of Archbishops Farley, O'Connell and Falconio into "American Cardinals," they will surely think that the American public has taken leave of its senses. Of what "importance" the matter can be to anyone outside the Roman Church—except in a sense foreboding ill to free institutions—it would be hard for the ordinary citizen of any country to understand. But what is of real importance in this connection is the proof it affords of the power of the minions of the Papal hierarchy in the newspaper offices. And when we bear in mind the use to which this power is put in the direction of misrepresentation of the facts in some cases—as in that of the Eucharistic Congress procession in London in 1908, and later that of the Coronation Oath, and the withholding or distorting news items unfavorable to Rome in others, the matter assumes a serious aspect.

One Benefit Possible

It is possible, however, that one benefit may follow the publicity given to the promotion of these men by the foreign Master to whom they owe their supreme allegiance, and whose claims to "temporal"—that is political—power in the United States they have sworn to support and maintain: and that is that many citizens who knew little and cared less about the real character and pretensions of the Vatican have now had some knowledge thrust upon them in such a way that they can hardly fail to be impressed by it. A curious phase of the situation is an apparently widespread notion that the patriotism of "the American people" affords sufficient protection against the political machina-

tions of the agents of the Roman Curia. It may prove to be so—at some time in the future, but so far as our observation goes this “patriotism” has found little public expression for a long time. On Thanksgiving Day President Taft went to mass in Washington—for the fifth time, if we mistake not, since he entered the White House—in *his official capacity* as President of the whole nation; and no emphatic protest against this action has been raised anywhere, although on every occasion that proceeding has resembled a violation of the American principle of the separation of Church and State. We remember, however, with some satisfaction—and hope—that “the American people” has a way of speaking very loudly during the month of November every year, and there is some possibility that next November some of the American politicians who have tried to imitate Sir Wilfred Laurier’s course in Canada, with regard to the Roman Church (without the justification of being a subject of the Pope, as he is), may meet the same treatment that the Canadian Premier received the other day at the hands of the Protestants of the Dominion.

“A Mortal Sin”

In a recent letter to the clergy and laity of the Archdiocese of Cincinnati, there are statements that may cause wicked Protestants to sit up and think. The letter is from the Archbishop of Cincinnati. He says, among other things:

As the obligation of sending children to the Catholic schools is very important, it follows that failing to comply with it, being a mortal sin, is a matter for confession. Parents therefore who deliberately omit to accuse themselves of this sin do not make an entire confession, and consequently receive the Sacrament of Penance sacrilegiously.

The foregoing regulations hold good also in the case of guardians. Children who, by importuning their parents, go to non-Catholic schools, should not be absolved nor allowed to receive Holy Communion unless they promise to ask their parents to allow them to return to the Catholic school.

These are good words. They tend to protect youthful Catholics from that devilish thing, the American school. Moreover, they give a realizing sense of the contagious depravity of Protestant children.—*Life*, Nov. 16, 1911.

THE REV. MANUEL FERRANDO, D.D.,
Successor to the Rev. James A. O'Connor
as Director of Christ's Mission, New York

BY BISHOP ROBERT L. RUDOLPH, PRESIDENT OF THE BOARD OF
TRUSTEES

THUS the story is told in brief, a story which will delight the hearts of the readers of *THE CONVERTED CATHOLIC*. Jehovah, who does not leave himself without a witness, has answered the prayer of thousands of hearts. May the Lord's richest blessing rest upon the relationship established by the unanimous call of the Board of Trustees of Christ's Mission and Dr. Ferrando's acceptance on Wednesday, November 29, 1911.

Doctor Ferrando is a member of a Castilian family. It was his father's intention that he should enter the legal profession; he leaned toward the Church, however, and studied with this in view. In 1888 Manuel Ferrando became a Capuchin monk. Four years later he was assigned as Superior to the Monastery of San Lucar de Barrameda in Spain. This position brought him into trouble, for he had not been in the monastery long when he was called on to petition Rome for the Mother Sacramento of the Order of Adoratrices to be canonized; he refused, as he considered she had done nothing that raised her in any way to the position of a saint. Through this Mr. Ferrando was brought into correspondence with the Pope. In 1893 the church in Spain became so distasteful that he asked permission to leave. This was granted him, and he left for Colombia, South America, where he hoped to work among the Indians, in solitude and quietness.

The honor in which Father Ferrando was held is abundantly testified to by the credentials submitted by him to the Board of Trustees. Many of the bishops of Spain authorized him to exercise his priestly functions in the dioceses over which they presided. The officials of the various orders in Spain granted the popular Capuchin the freest access to and the largest liberty in the meetings of these societies. For the pur-

pose of qualifying him for controversy with the enemies of the Roman Catholic Church the privilege of reading heretical books was granted to him by the Pope.

Father Ferrando was assigned to the parish of Rosario, of Barranquilla, where for a year he labored. On one occasion, while on his way to administer the last rites to a parishioner, the breeze blew into his path an advertisement of the Tract Society containing a page from a hymn book. It proved to be a hymn written by Bishop Cabrera, of the Reformed Church in Spain. It carried the light of the truth of the simple Gospel into the soul. The question raised in the inquirer's mind was this: "If the Church has deceived me with reference to the character of Bishop Cabrera, perhaps she has deceived me also with reference to the truth revealed to man by God." These questions led to an invitation to the Rev. Theodore S. Pond, an American Protestant missionary in Barranquilla, to call on Father Ferrando. On hearing the declaration of faith as expressed by Doctor Ferrando in a series of public lectures Mr. Pond declared to the lecturer that he was "a Protestant of the Protestants."

Before he finally determined to sever his connection with Rome Father Ferrando wished to be assured on two points—first, that the Bible he had in his mind was the only rule of faith and practice; second, that the Protestants would not impose marriage upon him. Satisfied upon these two points the journey was made to Curacao. There the Church of Rome was renounced, and at an evangelical meeting in a theatre he told why he had done so. The people cried that the reformer was insane. They applied to the Spanish Consul to have him sent to Spain, or to an insane asylum. Failing in this they tried to capture the ex-priest, but he escaped to the American Consulate. Efforts were made to enlist the interest of President Crespo and the Governor of Caracas to have the fugitive arrested.

On Saturday, May 17, 1895, Father Ferrando reached Christ's Mission. He was accompanied by an attache of the United States Legation at Venezuela, who took charge of the priest until he safely presented him to Father O'Connor. Here

the convert remained until he joined the Founder of Christ's Mission and his family in a visit to Northfield, Mass.

Later Doctor Ferrando studied at Princeton Theological Seminary.

American missionaries in Caracas, the Rev. and Mrs. Joseph Norwood, addressed the following letter to the Rev. James A. O'Connor:

Dear Brother—This will introduce to you Senor Manuel Ferrando, the Capuchin monk, Father Eduardo de Pego, who has just abandoned his Order and left Rome on religious grounds. Confiding in your cordial invitation to priests, we send him to you with the request that you afford him a refuge for a time until he can study Protestantism, join some body of Christians and enter the ministry.—May 10, 1895.

The last fifteen years have abundantly justified the confidence of those early friends of Doctor Ferrando. After a short period of work in South America Doctor Ferrando went to Porto Rico, reaching there before the flag of our country was raised over the island, he being the first Protestant missionary on the ground.

Time and space forbid the relation of this part of Dr. Ferrando's life, which reads like a romance. Suffice it to say that the great results achieved have been made possible by the encouragement and financial support of the Rev. D. M. Stearns and his Bible classes. Six churches and missions have been established near Ponce, with a communicant membership of 949.

In taking up the work of Christ's Mission it is not proposed that Doctor Ferrando shall relinquish his oversight of the Porto Rican work. His connection with the two fields will enhance his efficiency and extend his influence in both fields.

On April 8, 1899, Doctor Ferrando married the daughter of the Rev. Theodore S. Pond, the Presbyterian missionary who first confirmed him in the faith of the Gospel. They have a daughter, Edith Amparo, 6 years old. Before the next number of THE CONVERTED CATHOLIC is printed it is expected the family of Dr. Ferrando will be comfortably established at the Mission on West Fifty-seventh street.

Dr. Ferrando has endeared himself to those who have had opportunity to meet him. His clear views of the Gospel and his passion for the conversion of souls account for his successful labors in the past and give promise of a richer harvest in the days to come.

Dear readers, pray earnestly for this servant of the Lord that the blessing of our God may be upon him and our work.

New Director's Prospectus

The superhuman efforts of the Church of Rome to conquer this country for its political ends, and the influence and meaning that its apparent victories here exercise in the Latin world, help us to see the necessity of such institutions as Christ's Mission to counteract its aim by pointing out to the indifferent and careless the real purposes and ambitions of that Church. The mere fact that we are in the midst of a national crisis of universal disregard for the Word of God and our sacred national principles, which were the pride of our forefathers and the real source of their greatness, is more than sufficient to prove that the Roman Catholic Church has never conquered a nation until it has helped to destroy its national character. Its present status is the consequence of its undermining work that has taken place for many years. The necessity of exposing its true methods and aims has so weighed upon us as to make us feel it a duty to take up this work of Christ's Mission until a more fitted person is found to succeed us. But although we earnestly believe that the religious oblivion is the result of the work of the Roman Church, we want to emphasize the fact that that Church could not conquer a nation that is well entrenched in the impregnable fortress of the Word of God. Luther was well aware of this fact when he produced the immortal "Ein Feste Burg ist Unser Gott." That the people flock to the Roman Catholic ranks to-day is only the consequence of their departing from the Word of God, and we believe that our work would be in vain if it were confided solely to the political point of view. We believe in the Word of God, and all of it, as it has been written or given to us. We will have nothing to do with higher critics, modern theology, etc., as we are convinced

that their efforts will never pass from the destructive stage unless they reconstruct and come over to our side. History teaches us that every age had its critics, but the strength has been for God's people, taking it as national or social, collective or individual. So our principal aim will be to preach the Word of God as opportunity presents itself, without which all attempts to reform would be impertinent.

We believe that the second coming of Christ is a fact plainly demonstrated in His Word and the preaching of its truth the only hope for the Church. We will teach it, even if we are mocked as it was in Noah's time. The fact that for many years this has been the teaching of our beloved Dr. Stearns, with the result that his Bible classes have done more than hundreds of our fashionable churches for the gathering of THE CHURCH from the human race in many lands, and that these have been our teachings during the fifteen years of happy associations with this beloved servant of God, with the result of the salvation of many souls to that end, and the moral and social betterment of many districts in Colombia, S. A., and in the mountains of Porto Rico, is sufficient to prove that the Word of God is the power of God unto salvation of nations as well as individuals.

For the preaching of this truth we extend a cordial invitation to all ministers of every denomination to our pulpit in Christ's Mission, and we shall be pleased to accept a call to preach in their churches—even in St. Patrick's Cathedral, if we are allowed to preach the truth which is found in Christ Jesus.

We extend to the readers of THE CONVERTED CATHOLIC and the friends of Christ's Mission our best wishes for a bright and happy Christmas, praying that God will abundantly bless each and every one, and hoping that their interest in this cause will continue.

The Bound Volume for 1911

The Index to Volume XXVIII shows what good reading the numbers of THE CONVERTED CATHOLIC for 1911 contain. Bound in fine cloth it is a handsome Volume of four hundred and fifty-two pages, fit for any library. As the number of Bound Volumes is limited, our friends should send their orders early. The price is \$1.50.

ROMAN CATHOLICISM IN BELGIUM

IN a conversation last summer with the Rev. James A. O'Connor, in Brussels, he asked me to send a description of the origin of the Christian Missionary Church of Belgium.

As far back as the sixteenth century a great part of the Belgian people, especially in the Flemish provinces, had enthusiastically accepted the Gospel, and for ten years (from 1576 to 1585) the Reformation spread over the whole country. In many Roman Catholic churches, and in the Cathedral St. Gudule in Brussels, psalms were sung and Protestant preachers were heard; but Spanish tyranny and the Roman Inquisition succeeded by their well-known means in driving the Gospel from Belgium.

In 1837 there were in the whole of Belgium only eight Protestant churches, whose members were mostly foreigners; there were only about 800 Protestant Belgians; three or four ministers only were believers; the others either did not care for the evangelization of the country or were opposed to it. In that year three of these pious ministers residing in Antwerp, Ghent and Dour, and three foreign Christians living in Brussels, one of whom was the agent of the British and Foreign Bible Society, formed a committee for the evangelization of Belgium and founded the Belgium Evangelical Society. These were men of faith, for they had neither resources nor workers for the commencement of the work; they had to get both means and helpers from the outside. The first station founded was Genval, near Waterloo. In May, 1837, a man came from that village to Brussels; he had found a Bible and came to ask for other copies for his neighbors. After a long search he at last discovered the depot of the Bible Society. On seeing so many hundreds of Bibles and New Testaments he exclaimed, "The only thing wanting now is somebody to explain God's Word to us." That was the origin of the Belgian Evangelical Society.

It would take too long to tell how by colporteurs and evangelists, by the selling of Bibles and distribution of tracts, by open-air preaching and evangelistic meetings in saloons, barns and humble kitchens in miners' houses, new stations were founded one by one.

In 1849 the ten stations or churches founded through the conversion of Roman Catholics or unbelievers, and their ten ministers or evangelists, established the Society as a Church with a Synod, and added to the title, "Belgium Evangelical Society," the name "*Christian Missionary Church of Belgium*," in order to show that they intended to establish in the country a truly Christian and national church, but not connected with the state.

Now our Church counts 42 congregations with 101 annexes, comprising 11,000 members, including the children, that is to say 2,664 families. Of this number no more than 400 persons are of foreign origin, all the others are Belgians, converted Roman Catholics or unbelievers, or children or grandchildren of such converts. In addition, at least 2,000 of the people are in relation with our Church without being on our rolls of membership. We now employ 33 ministers, 19 evangelists and colporteurs—Bible readers. Every one of our congregations has one or more Sunday Schools; and beside these Sunday Schools, we have 48 missionary schools where 1,600 children, whose parents are Roman Catholics or unbelievers, assemble on Sundays and weekdays.

Of all this work there was nothing in existence 70 years ago. But the above figures cannot give an adequate account of the results obtained and of the influence of our Church during this period.

Hundreds of converts, members of our congregations, have left the country during these 70 years and emigrated, especially to the United States, where they founded churches, and hundreds, saved from unbelief, superstition, often from an immoral and unhappy life, have died possessed of the peace which only the Gospel can give. Much might be said, too, of the sacrifices that the receiving of the Gospel have cost many of our countrymen. We should like to describe the religious, moral and social progress realized by many families who formerly lived in poverty, immorality or ignorance. In spite of the development of education there are still in Belgium 25 per cent. of men and 35 per cent. of women who cannot either read or write. Compulsory education does not exist in our country, and more than 150,000 children, who ought to go to school, are still without

instruction. Many members of our church exercise great influence for good in the centers where they live; Roman Catholics or unbelieving employers often praise their Protestant workmen. During a riot, some years ago, a policeman entered a house where the family were singing hymns and praying at the close of the day's work. He was very much astonished and exclaimed: "If all the people were like you, we should not be obliged to go our rounds; we could sleep quietly." Another policeman looking for arms kept by workmen on strike, received the following answer from a Protestant workman: "We have only one weapon, and that is the Bible."

The feature becoming more and more characteristic of our Church is its missionary zeal. We have at present about 200 lay members who spend their Sundays and often their week nights in conducting evangelistic meetings or Bible classes; ten years ago they were 78 in number. Many members accompany their minister on Sunday afternoons in summer and help in open-air meetings held in market-places of their town or village, or missionary excursions in other localities, by singing hymns or delivering simple Gospel addresses. During our last Synod, held at the beginning of July in the Borinage (a great mining center), open-air meetings were held by members of the Synod in about 10 localities. The Young Men's and Young Women's Christian Associations and Temperance Societies are also busily working.

The Belgians, unfortunately, are mostly unbelievers or do not care for religion. Roman Catholicism has exercised a most disastrous influence over the whole country. The clergy are intolerant and hundreds of persons would certainly join us if they were not afraid of losing their livelihood. However, great multitudes listen attentively to the preaching of the Gospel, and we are told that some priests would leave the Roman Church if they could do so.

We ought, therefore, to spread the Gospel more abundantly by means of lectures, meetings in the open air or in the houses, by the selling of the Holy Scriptures, by the distribution of periodicals and other publications. But we are hindered in our efforts by the want of means. In spite of the liberality and the

sacrifices of our members who are mostly working people, Belgium cannot contribute more than \$20,000, whereas \$45,000 are needed annually in order to maintain our work. Switzerland, Germany, Holland, Great Britain and Ireland help us very generously; but our yearly deficit amounts to about \$6,000.

Belgium is a country of industry and wealth; but the latter is in the hands of the Roman clergy. Will not the Christians of the United States help us to spread the light of the Gospel in the darkness of our country?

KENNEDY ANET,

General Secretary of the Christian Missionary
Church of Belgium.

The Los Von Rom Movement

The Away-from-Rome movement in Austria is still marked by an eager activity on the part of its leaders, says the *Episcopal Recorder* (Philadelphia, Pa.) of November 30, 1911, and their work is meeting with steady response on the part of the people. The present state of affairs has been fully set forth in the report presented to the meeting at the Gustav Adolf Foundation at Frankfurt-on-Main, and the Evangelical League at Dartmund. We quote from the Berlin correspondent of the London *Christian World* the following facts and figures:

"According to the official figures submitted to these two bodies, the number of conversions to Protestantism in Austria numbered last year 5,190, or 813 more than in the previous year. The total number of conversions registered during the thirteen years of the movement is 60,744. Most of the conversions have taken place in Lower Austria, whose capital, Vienna, now numbers 76,721 Protestants; in Styria, where, thirteen years ago, only nine Protestant pastors were at work, and where now 31 are in full employment, and in the German areas of Bohemia. During the past year, 2,009 men, 1,901 women, and 785 children, were registered as having sundered their connection with Rome. These figures show that the men of these provinces are still full of the evangelical spirit of the late nineties, and are still prepared to suffer the hardships and social boycott which are

the lot of those who brave the terrors of Jesuit rule in Austria.

"It is interesting to hear that since 1898 no fewer than 156 additional places of worship—churches, mission rooms and prayer houses—have been occupied by the new converts. The number of new Protestant communities which have been fully organized since 1898 is 49. The leaders of the movement are well satisfied with the attendance of the new converts, both at the ordinary services and at the communion services. The offertories are excellent and the contributions of the new churches to home and foreign missions are all on a scale which would do credit to any church. Services of song, Sunday schools, homes for orphans, young men's associations and a number of other activities are springing up everywhere."

Of course, this work meets considerable opposition on the part of the priests, who, in many localities, particularly away from the large centers, are supported by the local authorities. Petty persecutions of all kinds are resorted to, and those practising them seem to forget that persecution usually produces results the exact opposite of those intended.

Roman Catholic Supremacy

In speaking of the power of the Roman Catholic Church in this country, the *Northwestern Christian Advocate*, November 8, 1911, says:

"It is a time of great prosperity and rejoicing for the Catholics. They control the city [Boston] government entirely; and in less degree the State. The Governor [of Massachusetts] has named eight Catholics out of the last ten judges whom he has appointed to the State judiciary. The press of the city exploits the archbishop, and upon the recent announcement of his promotion to the cardinalate even the latest sensational murder trial had to give place on the first page to columns of Roman Catholic news and congratulations. This recognition of Boston by the Pope will mean a great stimulation of Catholic activity, and even greater pride than hitherto in their ascendancy in Puritan New England; a subject which is a favorite after-dinner theme with Mayor Fitzgerald."

Press Tributes

In the Rev. Mr. O'Connor's preaching and writing it was always the system he attacked; he never indulged in any tirades against individuals. His methods were different from those of the usual "ex-priest." He had the respect of all Protestant ministers, and there were few priests who ever showed any unfriendliness. In his New York ministry he was the means of 160 priests leaving the Roman Catholic Church. He never identified himself with any denomination, though Mrs. O'Connor is a member of the Marble Collegiate Reformed Church, and he was an active member of the New York Presbyterian Ministers' Association.—*Weekly Witness*, Belfast, Ireland, August 18.

Many readers will learn with regret of the passing away of Rev. James A. O'Connor, the Founder and Pastor of Christ's Mission, New York City. The special work to which Pastor O'Connor devoted his life was the evangelization of the Roman Catholic people, and also the assistance of priests who wished to leave the Roman Church on religious grounds. Of these latter he has helped about 160, most of whom have become evangelical workers. Never have Roman Catholics formed so large a proportion of his congregations as during last season, when the chapel has been crowded every Sunday afternoon. It was Pastor O'Connor's plan always to give a plain exposition of Gospel truth, especially adapted to their needs, at the very beginning of his services, so that if they went out before the meeting closed, they had at least had a plain presentation of the truth as it is in Jesus. Among the Catholics of New York City were many who respected him.—The London (England) *Christian*, August 10.

Father O'Connor, the Editor and publisher of THE CONVERTED CATHOLIC, who died July 25, quoted his friend and sympathizer, Dr. Arthur T. Pierson, as having said many times before his home-going: "If I can only regain strength enough to continue to work for God, I hope to be more faithful than I have ever been." In the same number of THE CONVERTED CATHOLIC—the last one he issued—Mr. O'Connor wrote: "My hope is that before He calls me away from here I may have no other story to tell but His love. In the meantime, while proclaiming His wonderful story, there is also work to be done for God and our country in this cause, and I hope to continue doing it in a good spirit for many years to come." Ah, "many years to come!" In a month after writing this his work on earth was ended. So God's faithful servants go out, some longing to go on in their work, others weary, waiting, longing to go.—Harrisburg, Pa., *Evangelical*, Aug. 16.

ROMAN CATHOLICS AND THE CONSTITUTION

THE *Outlook* of November 4 contained an article by John Callan O'Laughlin containing the views of "Cardinal Gibbons on American Democracy," and an editorial which began by saying that the magazine wished "to indorse in the strongest possible manner the sentiments of Cardinal Gibbons," and concluded by stating that the Roman Church "is to be cordially welcomed, not merely because it ministers to the higher life of its own members, but also because it is promoting the moral order and the social welfare of the entire community."

The first page of the article is devoted to compliments to the Baltimore Cardinal, although most of the good deeds set forth are performed in varying degrees every week by every minister of every denomination in the country.

On the second we find a repetition of the passage in Cardinal Gibbons' sermon in London in 1908 about Lord Baltimore as a kind of pioneer of religious toleration in this country.

The Rev. Dr. McKim, of Washington, dealt with this matter at that time quite exhaustively, showing that the Cardinal's words produced a misleading effect on the minds of his hearers.

On the subject of patriotism, we are told that to the American Catholic "there is nothing incompatible in the love of his religion and in the love of his country." No one would seriously contend that there was: the danger lies in the direction of the members of the Church being persuaded by the hierarchy that "love of their country" demands their efforts to place it under the domination of the Roman Curia. Further on we read:

Its institutions he reveres, and to its Constitution he gives unfaltering loyalty. Not for a single moment would he agree to, its alteration, save in the interest of the whole people.

There is one feature especially any change in which he would oppose with all his strength, and in this attitude he would have the determined support of the Catholic clergy. I refer to the provisions respecting freedom of religious worship. These provisions he regards as a corner-stone of liberty. He realizes that a union of Church and State is abhorrent to American democracy. His experience has shown that the separation of these powers works in his country to the best interest of the Church

and the people, for the Church, besides being absolutely secure, has a larger liberty than in any land where it is united with the State.

On this point Cardinal Gibbons' views differ widely from those of Leo XIII, who said in his Encyclical *Immortale Dei*:

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men and circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

And when, early in the present year, a bill was introduced into the United States Senate to give Archbishop Pitaval and his successors in perpetuity 200,000 acres of land in New Mexico for an industrial school, several Catholic papers were quite annoyed with *The Outlook* because it opposed the proposed grab on the ground that it was a contravention of the American principle of separation of Church and State.

As to the devotion of the Catholic hierarchy to freedom of worship it is only necessary to refer to the Syllabus of Errors of Pope Pius IX, the 79th Proposition of which (stated affirmatively) says: "Civil liberty of every form of worship, and the full power given to all of openly and publicly manifesting whatsoever opinions and thoughts, lead to the more ready corruption of the minds and morals of the people and to the spread of the plague of religious indifference."

In the Encyclical *Immortale Dei** of Pope Leo XIII we read:

The liberty of thinking, and publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. . . .

* From "The Great Encyclical Letters of Pope Leo XIII, with preface by Rev. John J. Wynne, S. J., 1903. Benziger Bros., New York.

PAPAL CHURCH SHOULD MAKE LAWS FOR PROTESTANTS

To exclude the Church, founded by God Himself, from the business of life, *from the power of making laws*, from the training of youth, from domestic society, is a grave and fatal error (p. 123).

The italics are ours.

PUBLIC MONEY FOR SECTARIAN PAPAL SCHOOLS

It is of great moment to the public welfare to take a prudent part in the business of municipal administration and to endeavor, above all, to introduce effectual measures so that, as becomes a Christian people, public provision may be made for the instruction of youth in religion and true morality.

Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere and give their attention to national politics (p. 130).

ON "FREEDOM OF WORSHIP"

The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not on that account condemn those rulers who for the sake of securing some great good or hindering some great evil allow patiently custom or usage to be a kind of sanction for each kind of religion having its place in the State (p. 127).

THE POPE TO DO ALL THINKING FOR ALL CATHOLICS

If in the difficult times in which our lot is cast Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in *matters of opinion* as well as action. As regards opinion, whatever the Roman Pontiffs have hitherto taught or *shall hereafter teach* (!) must be held with a firm grasp of mind, and so often as occasion requires must be openly professed (p. 129).

TO "BRING BACK" CIVIL SOCIETY TO PAPAL PATTERN

First and foremost it is the duty of all Catholics worthy the name . . . to make use of popular institutions . . . to endeavor to bring back all civil society to the pattern and form of Christianity which We have described.

MUST TAKE ORDERS FROM THE POPE AND BISHOPS

Above all things, unity of aim must be preserved, and similarity must be sought after in all plans of action. Both of these objects will be carried into effect without fail if all will follow the guidance of the Apostolic See as their rule of life and obey the bishops whom the Holy Ghost has placed to rule the Church of God (p. 132).

In the Encyclical *Libertas Præstantissimum* we find the following declarations:

NO RELIGION BUT CATHOLICISM TO BE TOLERATED

Justice forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike and to bestow upon them promiscuously equal rights and privileges. Since, then the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, graven upon it (p. 150).

It follows that it is quite unlawful to demand, to defend or to grant, unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by Nature to man (p. 161).

Seeing that these utterances are part of the Canon law of the Roman Church it is a little hard for the ordinary mind to see how those to whom these are the utterances of the Holy Ghost, given through an "infallible" Pope (using the word "infallible" in its technical sense), can give "unflinching loyalty" to the Constitution of the United States.

Archbishop O'Connell—we beg pardon, Cardinal O'Connell, of Boston—might be amused at the unctuous condemnation of "the injection of religious differences into politics," when he remembers his historic speech at Lowell, Mass., May 1, 1910. In this address he said, after describing Mr. O'Laughlin as "willing to sacrifice the things that man holds most sacred and play the part of Judas":

We shall resent, as men of honor, any insult to our faith and our religion, whencesoever it may come, and we shall fearlessly stand for our rights. *If we cannot be represented by men who sincerely and honestly stand with the Church, then better not be represented at all.*

Of course the article refers to the services of the Catholic soldiers in different wars, in which no issue affecting the Pope or his Church was raised; but there is nothing in any of the statements made on which to base any prediction as to what would happen if the Washington Government did anything to seriously displease the Vatican. But we have seen in France

that the Pope caused the hierarchy under his control to set itself against the Government as much as possible, even though that course brought much suffering and hardship upon those who chose to put the Papal authority above that of their Government.

In Mr. O'Laughlin's "interview" he gives the number of Catholics in this country as 18,000,000, although the 1911 Wiltzius' Official Catholic Directory states the figures as only 14,618,761. The losses of the Church, according to Bishop McFaul and other Catholic authorities, must be nearly 30 millions within the last fifty years—or about twice the entire present membership in this country. The "prosperity" of the Roman Church so often boasted about, does not consist in the fruitful teaching of religious truth, but in the successful manipulation of politicians and ignorant "non-Catholics" for the promotion of Papal domination.

Space limits prevent further dealing with this article at present, but in those countries in which the Papal Church has had longest and most complete control "the moral order and social welfare of the entire community" do not usually excite admiration—much less envy—on the part of Protestant visitors. Nor are the "Catholic neighborhoods" of any of our own cities conspicuous for either temporal prosperity or the high intellectual, moral or spiritual character of the inhabitants. On the other hand, we believe it will be universally found that the percentage of Roman Catholics in the penal and public charitable institutions is much higher than that of their proportion to the population.

"By their fruits ye shall know them."

An Italian Modernist on the Waldensian Church

Don Romolo Murri, leader of the Christian Democratic party in Italy, excommunicated priest of the Roman Church, idealist, modernist, member of Parliament, was one of the speakers at the last annual Waldensian Conference at Torre Pellice. His address was a grateful tribute to the little Church of the Valleys:

Humble and fervent mother of saints, when the great Roman

Church, grown cruel through pride and cupidity, took the lives of her own sons and punished every aspiration after freedom as an atrocious crime.

He expressed his longing for the time:

When this purple Alpine flower of religious freedom, an Italian flower, yet with the scent of so many other Christian gardens, might some day disappear as a separated church, disappear in the light of triumph; when spiritual liberty should need no longer to hide in remote corners, in little churches among the rocks and tempest, but should be everywhere; when the Roman Church, in a way, *itself became wholly Waldensian*.

WHAT THIS CHURCH IS ACCOMPLISHING

To this ideal—the saturation of a Catholicized people with evangelical truth—the Waldensians are certainly making prodigious contributions. The **ancient** Mother Church of the Valleys consists of but sixteen **congregations**. Yet in fifty years these have organized more than 250 missionary churches and stations throughout Italy and Sicily, outgrown the Mother Church more than fifteen-fold. This work has had its **reaction** upon the vast Italian emigration to America.

EXCELLENT WORK OF CONVERTED CATHOLICS

Professor Clot, who represents the Waldensians on this side of the Atlantic, affirms that nearly one hundred Italian Protestant churches in the United States and Canada have been organized by people who first heard the Gospel in South Italy and Sicily.

"Three churches," he adds, "have been started by members of my own congregation from Sicily, now settled in this country. I know, for instance, an earnest Italian Christian in St. Paul, converted twenty years ago in a small village near Naples, in one of our churches. This poor laborer has, in his spare time, been reading the Bible to his countrymen, and so well prepared the ground that no less than 325 Italians (all adults) attended recently a religious meeting arranged for them in Hope Chapel."

And while Italy thus reacts upon America, America, in turn, reacts upon Italy. Sixteen of the Waldensian missionary stations in South Italy and Sicily have been started by returned Italians, converted in America. Thus two members of the Italian Presbyterian Church in Cleveland (of which the Walden-

sian, Mr. Monnet, is pastor) returned to their homes, Matrice in Campobasso and Canicattini in Sicily, in the fall of 1910. They have been such earnest and efficient witnesses that a genuine religious movement has broken out in the two villages and two missionary stations have there been organized. The *Christian City* is responsible for the statement that two Protestant churches in Italy, with a combined membership of a thousand (among them two converted priests), have grown up as a result of evangelization by two Italians from a Pittsburg mission.—*Record of Christian Work*, December, 1911.

The Catholic Church Supports the War

In speaking of the war in Tripoli the *New York Independent*, November 16, 1911, said: The truth of the story cabled to America that the Pope had given approval to the war with Turkey has been denied by Roman Catholic papers in this country; but the support given to the war by the Church as a whole is made much of in contrast to the effort of the Socialists to organize a strike against the war. The Rome correspondent of the *Catholic Standard and Times*, of Philadelphia, says:

The Catholic bodies have given unstinted support to the expedition to Tripoli, while the Masons—the rogues—try by a manifesto to throw dust in the eyes of Italy as to their attitude of friendship for the Turks.

One of the time-honored accusations of the irreligious sects of Italy—including, of course, the shifty-eyed Masons—was that the Catholics of the country lacked earnest patriotism. And now all look to them in gratitude, for they broke the power of the general strike, they are preparing expeditions for those whom the Turks may maim in the coming battles, and their press wishes this to be a triumph of the standard of the Cross over that of Mahomet.

Cardinal Maffi, Archbishop of Pisa; Cardinal Ferrari, Archbishop of Milan; the Archbishop of Salerno, the Bishop of Cremona and numerous prelates and societies have publicly pronounced in favor of governmental action. . . . All classes, with the exception of the coolly lying Masons, are burning with enthusiasm for the enterprise. "Mothers," cried a Dominican preacher from a pulpit in Perugia the other day, "ought to bless the day they suckled those soldiers we have sent to the war."

WELCOMING THE ROMAN CATHOLIC CHURCH

BY CHARLES EATON, WATERLOO, N. H.

THE editor of the *Outlook* says, in the issue for November 4, 1911, that the Catholic Church should "not be met with a mere spirit of tolerance," but it should "be cordially welcomed . . . because it ministers to the higher life of its own members . . . and the social welfare of the entire community."

Are the papal hierarchs ministering to the higher life of the laity when they declare them doomed to an eternity of "dreadful torments" (Baltimore Catechism, page 83) if they disobey the Church laws (same, page 63) and honor our laws and institutions and avail themselves of them? Are our rights, institutions and ideals criminal and sinful? Is it debasing and corrupting for our Catholic fellow-citizens to join with us in self-government under the restraints established by the people in the Constitution and laws?

When Jesus appealed to the "multitude"—the promiscuous crowd of disciples, Jews and Gentiles—to use their reason and judge "what is right" was He sowing the wind? When He told His disciples to teach all nations, was not this appeal for the exercise of private judgment a part of the precepts they were to teach, a part of the "all things whatsoever I have commanded you"? In Jesus' directions for disciplining an offending brother did He not vest the ultimate judgment in the case in the assembly of men and women constituting a "church"? (Matt. xviii, 1, 17). And was not this democracy and process of discipline also a part of the "all things" His disciples were to teach?

If democratic government ministered to the "higher life" of the people according to Jesus' judgment, in His day, why should an ecclesiastical monarchy be cordially welcomed in the twentieth century in our country, where the matchless benefits of democracy have been verified? Why should it be cordially welcomed in our country, which a grateful world has named "the land of the free and the refuge of the oppressed?" Is "government of

the people, by the people and for the people"—is the Martyr Lincoln's republic a failure for our Catholic fellow countrymen?

The Church which the editor of the *Outlook* bids us welcome is not a society organization like American churches. It is a rival "sovereign state" subject to and dependent on no other state on earth. Such is its description by its popes and canonists. Its ruler and law-maker is not amenable or accountable to the American people, or to the people or power of any other country. Its jurisdiction embraces the mind and heart, the tongue and eyes and ears, the hands and feet, the purse and property of every man; it claims to embrace even the Bible, and condemns those who interpret it; it embraces the marriage bond and the school book, the press, the platform, the ballot box, the legislature of the city, state and nation, and the executive officers—it embraces every throb of the heart, every word of the tongue, every glance of the eye, every touch of the finger—all things that affect the realm of "faith and morals." This universal, limitless and minute jurisdiction has been built up by ecclesiastical magicians from Jesus' innocent word "teach!" The crafty Popes have seized the coin which Jesus said belonged to Cæsar, used the sword of punishment which Jesus told His disciples to put up, and used the whip of coercion which Jesus never used, except when cattle dealers were to be driven out of the Temple. The Pope says he "holds upon this earth the place of God Almighty"; and he requires "complete submission and obedience of will . . . as to God himself!"

The Pope is a world-wide intruder, meddler, invader and usurper in state and neighborhood affairs. Instead of mainly devoting himself to the eradication of vice, ignorance, drunkenness and crime; instead of directing his influence chiefly to enforcing the commands of virtue and honesty in the decalogue and Jesus' law of love, he gives his power to the extirpation of the Protestant Bible, to the amassing of real estate, to the shackling of scientific and progressive minds. Witness the punishment of the learned St. George Mivart and the late Father Tyrrell! He devotes his energies to the malediction of Freemasons, Methodists and other Protestants; to wresting control of the school-book from American Catholics; to resisting the march of democ-

racy in France, Spain and Portugal; to scheming for our tax moneys for his Church in the Philippines and his friars; to the nullification of our marriage laws and to the destruction of our sacred principles of government such as equality before the law, the rights of the people to constitute the source of authority; the consent of the governed as an essential to the exercise of sovereignty; the right of the people to build governments to suit themselves, not popes and kings; the rights of freedom of speech, of the press and of worship; and to the destruction of the supremacy of the state over the Church as exercised whenever the liberty, reputation and rights of individuals are infringed or property is in controversy.

Leo XIII ordered American Catholics to "endeavor to bring back all civil"—notice the word is not "religious" or "spiritual," but "civil"—"society to the pattern and form" he approved. In cunning phrase the body of American bishops declared their right to dictate to voters and legislators in 1866. Read: "The Catholic has a guide in the Church as a divine institution. . . . and this authority the state is bound to recognize as supreme in its sphere of morals no less than dogmatic teaching." The bishops in the Cincinnati province in 1882 were bolder than the larger body, as the following testifies: "In all matters of civil life appertaining to faith and morals the priest has a right to speak and the people are required to listen."

Here is a description by the present Pope of a first-rate American citizen: "Every Catholic from the fact that he is also a citizen, has the right and duty to work for the common good in the way he thinks best without troubling himself about the authority of the Church." But this principle of action is really condemned by the papacy, though it is the broad, first stone on which our government rests. Hell awaits the patriotic Catholic who thus breaks the Church commandment, declares Cardinal Gibbons, the champion of our democracy and religious liberty, according to the *Outlook* editor. (Baltimore Catechism, page 63.) No purity of character, no deed of heroism, no service to the poor and suffering, no devoted patriotism—he may have fought under Grant in all his battles—can win from Cardinal Gibbons for a Catholic at his death a public prayer, a requiem

or a decent grave if he had openly transgressed the priest-made commands of the Church—denied, for instance, the immediate authority of the Pope over his will and mind and body!

Albeit our editor wants us all to bow a cordial welcome to this foreign institution, and says that it ministers to the welfare of the entire community!

In obedience to their oath to promote the authority of the Pope under our flag his prelates, of whom Cardinal Gibbons has been the head, have penalized our citizens for being married at our altars, denounced parents for sending their children to our schools, scolded citizens for joining our refined and benevolent societies, placed citizens under interdict for petitioning the legislature for redress of grievances, and anathematized citizens for interpreting the Bible and for using religious liberty and worshipping in the church of their choice. And the *Outlook* editor says, "Welcome, cordially welcome!"

But he does not venture to show how these proceedings by the Roman ecclesiastics have benefited the people! To welcome the erection of another sovereign state—whether under the name of church or any other deceptive name—within our states, or within any one of them, would be an audacious violation of our Constitution prohibiting such a high-handed deed (Art. IV, Sec. 3); and to welcome an ecclesiastical monarchy or papal theocracy—call it what you please—is likewise an infraction of the guaranty of a "republican form of government" (Art. IV, Sec. 4). Even though there were no constitutional barriers, the very thought of even tolerating such an invasion ought to be abhorrent to the independent sovereign spirit of every American.

It is not a question of saying mass, of nursing the sick, of fighting like Phil Sheridan at Winchester, of smiting greed and monopoly or subduing mobs. For no one ever heard a decent Protestant or anti-clerical condemn the Roman Church for using its forces along these lines. There is a vast difference between saying mass and hurling curses at laymen for using and honoring our hallowed institutions. There is a vast difference between the Catholic Phil Sheridan who used all his strength in fighting for our national life and Cardinal Gibbons, who uses "all" his "strength"—the words of his oath—in "increasing"

and "promoting the authority of the Pope" over our fair land.

The question is, Shall the people surrender their sovereignty—surrender their right—to legislate and build governments, as our forefathers declared, "on such principles" as shall seem best to them—the people—not to popes and bishops and kings? Shall the people renounce their constitutions and laws and be governed by the Papal Syllabus of 1864, and by the Vatican Council's decree on papal infallibility and supremacy? The question is, Shall we submit to the Pope's penalization of our rights and institutions, and to his government by boycott, by persecution, by terrorism and anathema? Shall the American people tamely submit to his tyrannical jurisdiction in the realm of faith and morals?

Church Raffles Prevented

Now that the practice of collecting money at the doors of Roman Catholic churches has been forbidden by the Papal Delegate at Washington, and the authorities in some place have begun to enforce the laws prohibiting the making of money by gambling, there is danger that the income of many local churches will be seriously diminished, and it will be necessary for them to find some new means whereby their coffers can be replenished. We quote the following from daily metropolitan papers of recent date:

Parishioners of the Carmelite Fathers' Church, in East Twenty-ninth street, New York, were much perturbed because of the interference of the Society for the Suppression of Vice, of which Anthony Comstock is the head, with a raffle for valuable prizes which was planned to take place on the last night of the church's annual fair. About \$6,000 or \$7,000 will be lost to the church funds, Father O'Dwyer estimated, as a result of not being able to carry out the plan.

CATHOLICS MAKE PROTEST

Protest from Roman Catholics of Elizabeth, N. J., resulted from the order of Prosecutor C. Addison Swift of Union County forbidding the distribution of prizes at a euchre at St. Patrick's parish hall. The Prosecutor was ordered by the Grand Jury to stop the euchre, but the committee modified the usual euchre arrangements, so that no prizes were distributed.

Roman Catholics Desecrating the Sabbath

The inconsistency of the Church of Rome on some matters is amazing to those who do not know her ways. The *Parish Monthly*, August, 1911, the official organ of St. Anthony's Roman Catholic Church, Brooklyn, N. Y., of which Monsignor O'Hare is rector, in opposing the conducting of business by merchants on Sunday, says:

In case some of our merchants do not know the law concerning the closing of stores on Sunday it is up to the police to make it known to them. There is a vast amount of unnecessary business transacted in many of our stores on Sunday, and to transact unnecessary business on Sunday is not only an offense against the law of God, but also against the law of the State. The violators of laws are neither good Christians nor good citizens.

For a merchant to do business on the Sabbath is breaking not only the laws of the State, but also the law of God. But for a priest of the Roman Church to permit theatricals to be given on the Sabbath day for the benefit of its children is not, in the opinion of Monsignor O'Hare, the breaking of either the law of God or that of the State. The Greenpoint (Brooklyn) *Weekly Star*, October 21, 1911, in reporting the success of a farce-comedy, "Two of a Kind," given in St. Anthony's Parish Hall, says:

"Two of a Kind," a farce-comedy in three acts, was given at St. Anthony's Parish Hall Wednesday night under the auspices of Court Mystical Rose No. 38, Daughters of Isabella. The play will be repeated at a matinee Sunday afternoon at 2 o'clock for the benefit of the children.

And this play was repeated on Sunday afternoon, October 22, to a large gathering of the children of St. Anthony's school, and was well received by those present. It would seem that by allowing the giving of this play on Sunday they were making a "farce-comedy" of the teachings of the Roman Church; for in the "Catechism of Catholic Doctrine," by Rev. Michael Muller, No. III, page 150, we read, with regard to the Third Commandment, "The Sunday is also profaned by dissipation, intemperance and extravagant games, sports and amusements, which make of the Lord's Day a day of revelry and scandal."

THE PAPAL DECREE "NE TEMERE"

IN an "Open Letter to Colonel Roosevelt" in the *Menace* (Aurora, Me.), November 25, 1911, Rev. Dr. Juan Orts Gonzalez says, in part:

Do you know the tremendous significance of the last decree of Pius X, "Ne Temere," concerning marriages? Are you aware that according to this decree all Protestant marriages are considered null and void, if the marriage ceremony be not performed in the presence of and by a Catholic priest?

Are you not informed that all Protestants holding a license issued by the civil authorities and united in the bonds of matrimony by a Protestant minister of whatever denomination are considered by the Pope and the Roman Church as not married?

And is it not the height of narrowness and sectarianism, and even insult, to proclaim that neither you nor any other Protestant husband is yet lawfully and canonically married?

Are there not laws in all the states of the Union condemning bigamy as a crime liable to imprisonment?

If such is the case, then what does a Catholic priest, bishop or cardinal deserve, who, knowing that some one has been married according to the laws of the country, proceeds to perform a new marriage? If such ecclesiastical dignitaries can escape punishment and avoid prosecution before the courts, why not grant the same privilege to the Mormons? Do not Mormons also claim that they are following the tenets of their own church when they are married to more than one wife?

If the civil marriage performed in the presence of, and by the civil authorities, or by a Protestant minister when the contracting parties hold a license issued by the civil authorities can be ignored by Catholics and they can proceed freely to the performance of a new marriage, then what are the legal grounds to ascertain a case of bigamy?

And if the marriage performed in the presence of and by the civil authorities and Protestant ministers is a legal and valid one, then why not prosecute and punish both the Catholic layman who marries a second wife leaving undivorced his first and the priest who, well acquainted with the facts, performs the ceremony of the second marriage?

WOULD NOT SIGN MARRIAGE CONTRACT

The breaking of the engagement of Mr. Victor Sherwood, a well-known real estate dealer of this city and a Protestant, who was to be married to Miss Margaret Hess, a Roman Catholic, was a great surprise to friends of both parties, and the daily press in announcing that there would be no wedding, gives as a reason that Mr. Sherwood refused to sign the marriage agreement between Protestants and Catholics as required by the Roman Catholic Church. The *New York Herald* says:

Friends of Miss Hess were surprised when they learned yesterday that her engagement to Mr. Sherwood, which was announced nearly three years ago, had been broken. Last week Mr. Sherwood and his fiancée went to the rectory of All Saints' Church to arrange for the wedding, and Mr. Sherwood refused to sign the usual marriage agreement. Mr. Sherwood is not a Catholic.

The marriage contract which Mr. Sherwood refused to sign is an agreement that children born of parents who are Protestant and Catholic must be brought up in the Roman Catholic faith. We are glad to learn of the stand Mr. Sherwood took in this matter, and that he would not agree to have his children reared in the faith of a Church the doctrines of which are not good enough for him to believe in himself. It may be said that one court in Missouri has decided that the law does not recognize it as binding.

WILL NOT BECOME A ROMAN CATHOLIC

In announcing the marriage of Lord Camoys, of England, and Miss Mildred Sherman, of this city, the *New York World* of November 26, 1911, says:

Miss Sherman has not given up her faith nor does she contemplate entering the Roman Catholic Church.

Lord Camoys is a Roman Catholic. He got a special dispensation to marry Miss Sherman. If the marriage had been first performed in the Protestant Episcopal faith a second ceremony, performed in the Roman Catholic or any other ritual, would not have any legal standing, the first being the real contract. Nor would an Episcopal first marriage have been considered a marriage by the Roman Catholic Church. The Roman Catholic marriage satisfied the Roman Catholic Church and was regarded as a binding ceremony by the Protestant Episcopal Church.

In this instance the bride, who is a Protestant, signed the marriage agreement as required by the Roman Catholic Church when

a Catholic marries a Protestant, for if she did not she could not have been married by a priest, and if they had been married by other than a priest the marriage, according to a decree issued by Pope Pius X and read in all Roman Catholic churches on March 15, 1908, which went into effect that month, would have been null and void—in the eyes of the Roman Church.

Widow of Father Chiniquy Dies

Mrs. Euphenie Chiniquy, aged 77 years, died on November 2 at the home of her son-in-law, Rev. S. C. Delagneau, Worcester, Mass. Death was caused by cancer of the stomach, with which she had been ill for several months. She was born on May 3, 1834, at Rivere du Sud, Canada.

Mrs. Chiniquy was the widow of the widely known Father Chiniquy, who broke away from the Church of Rome about the middle of the last century, and who became a zealous preacher of the Protestant religion in Canada, where he made many converts.

Before forsaking the priesthood, Father Chiniquy had gained a very wide reputation as a temperance lecturer, and in a sense was the Father Mathew of Canada. Thousands followed him, and took the pledge to abstain from the use of intoxicating liquors. On this account his breaking away from Romanism and his marriage attracted all the greater attention. He died in Montreal on January 16, 1899.

Mrs. Chiniquy is survived by two daughters, Mrs. S. C. Delagneau and Mrs. G. L. Morin of Montreal.

From Mississippi:—I do hope you may find some one to take charge of this work, and that THE CONVERTED CATHOLIC will be continued. I consider it one of the best and most valuable Magazines published.

(MRS.) L. E. F.

From Ohio:—I am very glad that the benign and immeasurably useful work of Christ's Mission will be continued. As soon as I can do so I will forward you a gift for the cause which for many years has interested me as much as any single center of activity I know of for the spread of evangelical truth.

(REV.) J. B. R.

New and Interesting Books

"HOW I BECAME A NON-CATHOLIC," by John Hunkey. In the preface to this book the author says: "As a sort of defence as to how I became a non-Catholic and left that Church, and by reading various works on Catholicity and converts from Catholicism, I was inspired to write a book giving some of the reasons why I became a non-Catholic. I was born and bred a Catholic, and was a practical one up to my thirty-sixth year of age, and in view of this I believe some explanation should be given for my leaving the Roman Church. There are a number of doctrinal reasons why I became a non-Catholic, but I will give but two of them, for to give them all would make too large a volume. The two are the 'Real Presence of Christ in the Eucharist' and the 'Invocation of the Blessed Virgin,' and when one arrives at the point where these two doctrines appear as errors it is sufficient cause to leave the Church that teaches them." The book is of cloth, 334 pages, with complete index; price, \$1.00. Standard Publishing Co., Cincinnati, Ohio.

ST. LUKE'S GARDEN—By Albert S. Stewart. The writer of this book will be hailed with delight as almost the first writer seriously but not too soberly to devote a volume to the delights of travel in our eastern states, where there is much of wonderful beauty and interest often as unknown, even to those who live within a hundred miles of them, as Egypt or Russia.

The author is an alluring guide. His description of the beauties of the journey has the compelling force of a discriminating enthusiasm. He sociably lends to his readers the magic glasses of clear understanding of and whimsical charity toward the foibles of human nature as encountered in his interesting fellow voyagers and hosts along the way.

American readers will realize with a thrill of pride that even yet the wonders of our country and the possibilities of its people are but beginning to be apparent. We prophesy that more than one bag will be packed to accompany some reader of "St. Luke's Garden" along these new-old ways. Cloth. \$1.00 net; by mail, \$1.10. Sherman, French & Co., 6 Beacon street, Boston, Mass., or at this office.

Premiums for New Subscribers

For one new subscriber to THE CONVERTED CATHOLIC we will send your choice of the following books: "Priests and People in Ireland," McCarthy; "Geraldine de Lisle"; "The Double Doctrine of the Church of Rome," Baroness von Zedwitz; "The Waldenses"; "Escaped Nun," M. M. Moul; "Aimee's Marriage"; "Martyrdom of Ferrer" (cloth), Joseph McCabe; "The Catacombs of Rome," Benjamin Scott; "Wittenberg and the Reformation."

For two new subscribers one of the following: "Papal Merchandise," Ernest Phillips; "Protestant Treasury," A. Le Lievre; "The Romance of Protestantism," D. Alcock.

For three new subscribers one of the following: "The Assassination of Lincoln"; "The Primitive Church and the Primacy of Rome," Giorgio Bartoli; "Letters to Pope Pius X" or "The Priest," by a Modernist; "Life of Chaplain McCabe," Bishop F. M. Bristol.

For four new subscribers: "Spain from Within," Rafael Shaw; "Fifty Years in the Church of Rome" or "Forty Years in the Church of Christ," Father Chiniquy; "Papal Conquest" or the "Roman Catholic Church in Italy," Alexander Robertson.

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We will send to new subscribers the back numbers beginning with the August issue and give them credit as paid up to the end of next year, 1912. This is a very liberal offer, and we should receive many new subscriptions, and in addition we will send the premiums mentioned above to those who would wish them. No better missionary work could be done by our readers than the sending of the Magazine to their Roman Catholic neighbors or friends in whose spiritual welfare they are interested.

THE CONVERTED CATHOLIC

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